



C. 141. b. 13. (2)

THE
CLEANSING
OF THE TEN
LEPERS:

OR,

Briefe notes on *Luke* 17.
vers. 14, 15, 16, 17, 18.

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To the VVor-
shipfull, Master *Richard*
Trist, of *Maidford* in
Northamptonsh.

Worthy Sir, (Not
to prefixe a tedi-
ous Epistle, be-
fore so small a Treatise)
having a resolution for
the publication hereof,
(for reasons knowne to my
selfe, and perhaps, not un-
knowne to some that know
mee) I make bold (I hope,
not too bold) to present
the same vnto you, to te-
stifie my respect of you.

A 3 Your

Luk. 7. 4.

Your Acceptance, Persuall, Patronage, are the onely things I desire; though I cannot say, as the Jewes concerning the Centurion in the Gospel, that either it, or my selfe, is worthy for whom you should doe this. The God of heauen, the giuer of all good blessings, blesse you, & yours, prosper, and preserve you blamelesse vnto the comming of our Lord Iesus Christ.

A Petitioner for you,
vnto the throne of grace,

MATH. CAYLIE.

THE
CLEANSING
OF THE TEN
LEPERS:

OR,

Briefe notes on Luk 17.
vers. 14, 15, 16, 17, 18.

*And when he saw them, hee
said unto them, Goe, shew
your selues vnto the Priests.
And it came to passe, that
as they went, they were
cleansed.*

*And one of them when he saw
that he was healed, turned
backe, &c.*

IN the three
former verses,
where this Hi-
storie of Christs clean-

A 4 sing

^a Verse 32,
33.

sing the ten Lepers be-
ginneeth, the Euangelist
setteth downe: First, the
time, and that was, when
he went to Hierusalem,
which going is to be re-
ferred to his last iour-
ney thither; Hee went
thither, though he knew
(as hee foretelleth his
Disciples in the next
chapter,) that he should
bee mocked, spitefully
entreated, spitted on,
scourged, and put to
death: that by his going
thither so freely, hee
might shew that he suf-
fered there willingly.
Secondly, the place;
hard

hard by a certaine village, the Lepers being prohibited to enter into any village. Thirdly, the persons themselves that were cleansed, and they are described: first, by their number; ten: secondly, by their disease, which was a leprosie: thirdly, by the place where they stood, and that was, a farre off: fourthly, the occasion: 1. their meeting our Sauiour. 2. their petition, they lifted vp their voices, and said, *Iesus, Master, Haue mercy on vs.*

A 5

Now

Now concerning these verses : In the 14. verse there may be obserued foure particulars. 1. Our Sauours compassion, *when he saw them* : 2. his commandement, *He said vnto them, Goe shew your selues vnto the Priests* : 3. the Lepers obedience, *they went* : 4. their cleansing, *It came to passe, that as they went, they were cleansed*. And in the verses following, there is set downe what followed vpon their cleansing : 1. that one of them, who was a Samaritane, returned, and
glori-

glorified God, and gaue
thanks: 2. The ingrati-
tude of the other nine,
which, how our Sauiour
detested, hee shewed:

1. by his interrogation,
Were there not ten cleansed?
but where are the

nine? 2. by his collau-
dation of the other, be-
ing a stranger: *There are*

not found that returned to
giue glory to God, saue

this stranger; Whom
therefore he dismisseth

with this *encomium;* *A-*
rise, goe thy way, thy faith

bath made thee whole:
ver. 19. Now to such ob-

servations as the words
will afford.

And

Obfer.

And when he ſaw them.

Wee may here behold our Sauours eaſineſſe to be entreated, his readineſſe to looke vpon and helpe diſtreſſed petitioners; Theſe poore men cryed & he heard them. He neither (like ſcornefull perſons amongſt vs, who will not vouchſafe to looke vpon a poore bodie) withdrew his eyes from their perſons, for he ſaw them; neither (like our deafe worldlings, who will not heare the cries of the needy) turned he his eares from their prayers: for hee
heard

heard them. Neither like our churlish *Nabals*, (who refuse to releue the distressed) denied he their requests, for he *cleansed them*. Thus the eyes of the Lord are vpon the righteous, his eares are open vnto their cry, and he deliuereth them out of their distresse^a.

^a Psal. 34.
15.

The Lord who dwel-
leth on high, and hath
respect vnto the lowly,
heard *Jonah*, though he
was in the sea, in a lowe
place, euen in the fishes
belly, when he cryed *b*.
Hee heard the pensiue
Publicane, (though
know-

^b Ion. 2. 1.

c Luk. 18.
13.

knowing his owne filthinesse by reason of sin, the spirituall leprofie, as these lepers, by reason of their corporall leprofie,) he stoode as farre off, when hee prayed c. Surely, *The Lord is nigh unto all them that call upon him, to all that call upon him in truth: Hee will fulfill the desire of them that feare him, hee will heare their cry, and saue them,* Psal. 145. 18, 19.

When the Lord called Samuel, Samuel; Samuel answered, Speake Lord, for thy seruant hea-

heareth *a*; When a godly man in his minde calleth, Lord, Lord, the Lord will graciously answer, Speake seruant, for thy Lord heareth. *Salomon* said to *Bathsheba*, desiring (as shee said) one small petition of him; *I will not say thee nay*; but yet he denied her request *b*,^a but the Lord who hath said, *Aske and it shall be giuen you*, he will not refuse to giue to them that doe aske, Indeede the woman of Canaan cryed, but our Sauour at first answered her not

a 1. Sam. 3.
10.

b 1 King.
2. 20.

Mat. 15,
23.

not a word ; shee cryed
again, and said , *Lord
helpe me*, yet he helped
her not ; but hereby he
sheweth not that he is
vnwilling to heare and
helpe, but how willing
hee is to haue vs holde
out in praying. Hee de-
nyeth vs present audi-
ence to make vs cry with
the more instance ; and
they that with that wo-
man , cry instantly, and
doe holde out perseue-
rantly , shall at length
(as shee did) finde, that
the Lord, though he be
not alwayes presently
entreated, yet is easie to
be

be entreated, and ready to heare, and grant such requests as are made *according to his will*, as *S. Iohn* saith *d.*

d 1.Ioh.5.

14.15.

Vse 1.

Here then may they iustly be checked, who, as if the Lord was inexorable, will rather runne to any other then vnto him in the day of trouble. This is the reason, why so many liue in want, because they will not betake themselves to the meanes for supply; they haue not, because they aske not *e.* In this it is true, Spare to speake, and spare to speede.

e 1.Iam.4.2.

speede. First, aske, and then (not before) it shall be giuen vnto you, *Mat.* 7.7.

2. Heere is comfort for poore Christians: worldlings are vnmercifull, the times are hard, and the prices of victuals high; but yet the Lord is bountifull, and open-handed: As his plenty is not abated, so his goodnesse is not diminished, and he is now as heretofore, easie to be entreated. In the siege of Samaria, when the famine was so great, as mothers made their children

children their meate,
one of them cryed vnto
the king of Israel, saying;
Helpe my Lord, O King;
And he said, If the Lord
doe not helpe thee, whence
shall I helpe thee^a? But
whosoever cryeth vnto
the king of heauen, and
saith, *Helpe my Lord O*
King, he will say, If no
man succoureth thee,
yet will I helpe thee; He
will not suffer the soules
of the righteous (that
cry vnto him) to famish^b
but will satisfie them in
the daies of dearth, as
the Psalmist speaketh^c;
according to his pro-
mise,

a 2 Kin. 6.
26.27.

b Pro. 10.3

c Psal. 37.19

d Psal. 34.
10.

e Psal. 34.
16.

mise, (*Heb. 13. 5.*) hee will not forsake them, neuer faile them, nor withholde any good thing from them *d*.

3. But lastly, although the eyes of the Lord are vpon the righteous, yet his face is against them that doe euill *e*. He filleth (indeede) the desire of them that feare him, but as for vngracious and imprudent persons, hee will not in fauour be found of them, nor to their benefite heare them : When these spreade foorth their hands, he will hide his eyes from them ;

when they make many
praiers, hee will not
heare *f*. More particu-
larly, hee will neither
heare the praiers of
them that turne their
eares from the poore,
when they cry; nor of
those that listen not to
the word when it is
preached : *Who so stop-
peth his eares at the cry
of the poore, hee also shall
cry himselfe, but shall not
be heard^a; And hee that
turneth away his Eare
from hearing the Lawe,
even his prayer shall bee
abominable^b; I wil close
vp this point with the
words of the man that*

f Es^a. 1. 15.

a Pro. 21. 13

b Pro. 28. 9

was blind, God heareth not sinners, but if any man bee a worshipper of God, and doth his will, him he heareth c.

c Ioh. 9. 31.

Text.

Goe shew your selues vnto the Priests. This commandement our Sauiour gaue vnto them, because (to omit other reasons) it was ordained, that the lepers in the day of their cleansing, should bee brought vnto the Priest, by whom they should bee discerned to be cleane, according to that which wee reade, *Leuit. 14. 2.* Now hereby he teacheth vs, That none

Obfer.

none of the ordinances
and rites which were
prescribed by God,
were to bee neglected,
disregarded, or disused,
vntill the Lord himselfe
who ordained them, did
disanull them. These are
the commaundements,
the ordinances, and the
iudgements (said *Moses*)
which the Lord your
God commanded mee
to teach you, that yee
might do them & where
as by the word (*Com-*
mandements) is meant
the morall Law, and by
the word (*Iudgements*)
the iudiciall Law; so the
Cere-

d Deut. 6. 1

c Heb. 9. 10

a Gen. 17.
10. 14.

Ceremoniall Lawe is meant by the word (*ordinances*) all which were to bee reuerenced, and obserued, vntill the time of reformation, (as the Apostle saith *e*) that is, of Christs reuealing came, who was the body of those shadows. Concerning Circumcision, the Law was, *Euery man-child among you shall bee circumcised*; of him that was vncircumcised, it is said, *That soule shall be cut off from his people^a*, Concerning the Passeouer, all the congregation of Israel was to keepe it,

it: and whosoever did
eate leauened bread for
the space of seuen daies,
wherein leauen was for-
bidden, *even that soule*
should be cut off from the
Congregation of Israel^b.

b Exod. 12.
19. 47.

So *Aaron* was to make
the belles which were
vpon his garment, to
sound, *when he went into*
the holy place before the
Lord, and when he came
out, that he die not, saith
the text^c. And the

c Exod. 28.
35.

Priests, *When they went*
into the Tabernacle of the
Congregation, or to the
Altar to minister, were to
wash their hands, and

B *their*

their feete in the brazen
laver, that they die not^d.

^d Exod. 30.
20.

Zachary and Elizabeth
are commended for wal-
king, as in all the com-
mandements, so in all
the ordinances of the
Lord^e. Yea our Sau-
our himselfe, shewing
his due regard vnto
them, was circumcised
the eight day, presented
vnto the Lord, went to
Ierusalem at times ap-
pointed; and (as hee did
here) enioyned the le-
pers whom he cleansed,
to goe shew themselues
to the Priests.

^e Luk. 1. 6.

Vse.

The multitude of ce-
remo-

remonies which were to be vsed before Christs comming, the Lord hath now (as it is obserued) reduced to two Sacraments; And as those heretofore, so these now are to be respected, not disregarded, not despised. Farre be it from any man to scorne them, because of the meane shew they make; or basely to esteeme of them, because they seeme weake and simple: rather must we giue them their due valuation, because they bee of diuine institution. Let vs

reuerence and honour them, seeing that the Lord hath ordeined them. Verily, I say vn-to you, whosoever shall despise one of these (as to the carnall eye they seeme) vile Sacraments which Christ hath ordeined in his Church, it were better for him that a milstone were hanged about his necke, and that hee were drowned in the depth of the sea.

Text.
Obser.

As they went. The example of these men, teacheth vs obedience to Gods cōmands. When *Elisha* said vnto *Naa-*
man

man (who was also a leper,) Goe and wash in Jordan seuentimes, and thou shalt be cleane; Naaman at first was wroth, saying, Behold, I thought, he will surely come out to mee, and stand and call on the name of the Lord his God, and strike his hand ouer the place, and recouer the leper; and he went away in a rage^a. But when our Sauour said vnto these lepers, Goe shew your selues to the Priests, they were not angry, neither murmured they and said, Behold, We thought, he

B 3 will

^a 2. King. 5.
10, 11.

will surely come vnto vs, and put forth his hand, and touch vs, (as he did another leper, *Matthew 8. vers. 3:*) but they without any adoe, cheerefully went their waies. I might tell you of the like obedience of *Abraham*, who when the Lord said vnto him, *Get thee out of thy countrey from thy kindred & fathers house*, departed as the Lord had spoken vnto him^b: and of other holy men, all which haue said vnto God, as the people to *Iosuah*, *All that thou commandest vs,*
we

*b Gen. 12.
 i. 4.*

*we will doe, and whither
soener thou sendest vs, we
will goe^a.*

a Iosh. 1. 16

Vse 1.

Now for the vses of
this point. First, these
lepers beeing comman-
ded to goe, *went*. There
are diuers in these daies,
who being commanded
to goe, goe not; like vnto
him in the Gospel, to
whom when his father
said, Goe worke to day
in my vineyard, *went
not* ^b; And, as those idle
loyterers, to whom it
was spoken, *Math. 20. 6.*
*Why stand ye here all the
day idle?* they stand still,
as though they had no

*b Math. 21.
30.*

commandement to goe about the works of that vocation wherein God hath set them.

c Exod. 18.
22.

d Mark. 16.
15.

e 1. Theff.
4. 11.

But we are all enioyned to goe; Magistrates must goe to the gate and iudge the people^c. Ministers must goe and preach the Gospel^d: People must goe and worke with their owne hands, & do their owne businesse, that is, such as to their speciall places appertaineth^e. As the Lord therefore hath called euery one, *So let him walke*, as the Apostle saith. 1. Cor. 7. 17. Thus much

much for the particular calling.

Secondly, for our generall calling. As these Lepers went, so they went (as it may be well thought) directly; and not as *Jonah*, who being commanded to *Arise and goe vnto Nineueh*, arose to flie to *Tarshish*^E. And thus must Christians go directly also, and make straight pathes to their feete, as the Hebrewes are exhorted, *Heb. 12. 13.* They must beware of circuiting perambulations, & take neede of going about,

B 5 and

2.

f *Jonah i.*
2, 3.

a Prou. 4.
25.

b Deut. 5.
32.

and fetching of compasse in religion: Their eyes must looke right on, and their eye-lids straight before them^a. Let vngodly men gallop for their pleasure, or profit, or preferment, in by-pathes and wry-waies; wee must with *Dauid* runne (and that directly) in the way of Gods cōmandements, *and turne aside neither to the right hand, nor to the left*^b. We must still be ayming at the marke of the high price of our calling, and haue it alwaies in our eye (as it were,)

were:) and (as *Paul* went with a straight course vnto *Coos* ^c,) so must wee strue to keepe an euen and direct course vnto it.

Act. 21. 1.

Lastly, These Lepers went, and went on still, till they came to the Priests; So Christians hauing once entred the way that leadeth vnto life, must not then sit downe, but be still going onwards. Saint *Paul* reached forth and pressed still toward the marke, *Phil. 3. 13.* And as he did thus himselfe, so exhorted hee others, saying,

3.

saying, *So runne that yee may obtaine*, 1. Cor. 9. 24.

Now they that would obtaine, must not giue ouer running, till they come to the goale; Though now and then we slip and fall, and so are staied, yet we must not lye still, but vp againe, and make more hast in our way then before; And to be short, we must go from knowledge to knowledg, from strength to strength, from vertue to vertue, from grace to grace, till we become perfect men in Christ Iesus. Thus
much

much of the obedience of these Lepers; Now in the next place let vs goe on to what happened vnto them in the way, as they went: *And it came to passe, that as they went, they were cleansed.*

As they went, they were cleansed: From hence we may obserue; that, As we walke according to Gods commandements, it shall goe well with vs. If *Naaman* the Syrian had not at last washed in Iordan, as *Elisha* badde him, hee might well haue beene a leper

Text.
Obser.

2. King.
5. 10, 11,
14.

leper vnto the day of his death; but going down, and dipping himselfe feuen times, according to the saying of the man of God, his flesh came again like vnto the flesh of a little childe, and he was cleane ^a. And if these lepers had not went, as our Sauour bad them, they might as well haue continued still as they were vncleane; but as they went, according to his commandement, they were cleansed: As also the blind man going and washing in the poole of Siloam, whither

whither Christ sent him, came backe againe seeing, and his eyes were opened *b*. More generally: As *Iosiah* did iudgement and iustice, as he iudged the cause of the poore and needie, it was well with him *c*; and it was as well with *Vzziah*, as long as he reigned well: as long as he sought the Lord, *God made him to prosper* *d*. What the Prophet *Ieremy* said vnto *Zedekiah* is worthy the remembring: *Obey, I beseech thee, the voice of the Lord, so shall it be well vnto*

b Ioh, 9. 7.

c Ierm, 22. 16.

d 2. Chron. 36. 5.

unto thee, Ierem. 38. 20.
 And to the same purpose is that exhortation of Moses to the Israelites: *You shall walke in all the waies which the Lord your God hath commanded you, that yee may live, and that it may be well with you, Deut. 5. 33.*

Vse 1.

It is not then in vaine to serue God, as the wicked imagine; It was not in vaine that these lepers went, according to Christs commandment; neither will it be in vaine for vs to walke, according to Gods cōmandement. *As they went,*

went, they were cleansed;
and as we walke, we shal
be blessed. *Blessed is eue-*
ry one that feareth the
Lord, that walketh in his
waies: Happy shalt thou
be (that doest thus) *and*
it shall be well with thee,
as the Psalmist saith,
Psal. 128. 1, 2.

Secondly, they take
but an ill course to
thriue and prosper, that
wander in the by-waies
of disobedience; and
they are farre wide, that
imagine that it shall bee
well with them, as they
liue ill. It will bee euill
with such, and that,
first,

2.

Deut. 28.
31.&c.

first, in regard of their bodies. Our Saviour cleansed these Lepers that were obedient; but the Lord will smite such as are disobedient, with the pestilence, with a consumption, and a fever, an inflammation, with the botch, and the itch^a; As *Gehazi* was smitten with the Leprosie for his falshood, 2. *King.* 5. 27. and *Vzziah* for his pride. 2. *Chron.* 26. 20. And 2. in regard of their estates, for, the treasures of wickednesse will profite nothing: *Prou.* 10. 2. They may indeede

indeede prosper in the world, but alas, their very prosperity shall destroy them, *Prou. 1. 32.* Hence it is, that as the Lord would haue it pronounced to the righteous, that *it shall bee well with them*, for they shall eat the fruite of their doings: So hee would haue it denounced against the vnrighteous, *Woe vnto the wicked*, *it shall be ill with him*, for the reward of his hands, shall be giuen him, *Esa. 3. 10, 11.*

3. Lastly, here is encouragement for the
godly

4 Iosh. I. 8.

godly to proceede in the wayes of godlines, and (as the Lord said to *Iosuah* a) if they would haue good successe, to obserue what hee commandeth. Indeede, as the most godly faile in their obedience, so are they many times corrected for the same; but yet so farre as they are religious, so farre they are sure to bee prosperous, as farre as they are godly, they are sure to be happy. Surely I know (saith *Solomon*) that it shall be well with them that feare God,
but

but it shall not bee well
with the wicked, be-
cause they feare not be-
fore God, *Eccles. 8. 12,*
13.

*And one of them, when
he saw that hee was hea-
led, turned backe, and
with, &c.* From the pra-
ctise of this Samaritane,
we may learn our duty,
which is this, To glori-
fie God, and giue him
thanks for fauours and
benefits receiued from
him; This is the expresse
Commaundement of
God; *Call vpon mee in
the day of trouble, I will
deliuer thee, and thou
shalt*

Text.

Obser.

shalt glorifie me, Psal. 50. 15. Where, as prayer, so praise for deliuerance is required; euen as the Apostle also would haue *thanksgiuing ioyned with prayer and supplication, Phil. 4. 6.* So that there is a necessary coherence betweene prayer and thanksgiuing: as prayer is the sending out for those things wee neede, so thanksgiuing is for the receiuing of them; ha- uing receiued the things by prayer desired of God, we must giue him thanks for the same. The first thing which
we

wee aske in the Lords prayer, is, to haue grace to glorifie Gods name; and the last thing we are to performe in the same prayer, is to ascribe all glory to the said sacred Name.

Moses composed a song for the Israelites deliuerance from the Egyptians, *Exod. 15. 1.* and so did *Hannah* for her sonne *a*, both in thankfulnesse vnto God. *Dauid* calling to minde Gods benefits, and be-thinking with himselfe, what hee should returne for them, *What shall I render*

4 1. Sam. 2. 1.

render vnto the Lord for
all his benefits towards
me? resolves on this
duty, *I wil offer vnto him
the sacrifice of thanksgi-
uing*, Psal. 116. 12. 17.
And thus this Samari-
tane perceiuing that hee
was cleansed, renders
this sacrifice for the
same, he glorified God,
and gaue thanks.

Vse 1.

The Apostle foretold
that in these last dayes
men should be *unthank-
full*, 2. Tim. 3. 2. We see
the truth therof: People
haue tongues to aske,
hands to receiue, but
remember not to glorifie
God,

God, when they haue receiued what they aske. In time of famine, sicknes, or any aduersity, they vsually pray vnto the Lord for helpe; but *when he deliuereth them out of their distresse*, doe they then (as the Psalmist exhorteth, Psalm.

107.6.8.) *praise him for his goodnesse?* or may it not rather bee saide of them, as it was of Hezekiah^b, that *they render not againe according to the benefite done vnto them?* I know there are certain words of course, as, God bee praised, I
C thanke

62. Chro.
32. 35.

thanke God, &c. in most mens mouthes. Many there are that giue thanks and glorifie God formally, coldly, and superficially; but few that doe it feruently, & zealously (as this Samaritane did) who with a loud voice (which was *argumentū zeli*, a token of his zeale) glorified God.) Few cal vpon their souls to performe this duty, as *Dauid* did, *Blesse the Lord O my soule, and all that is within mee blesse his holy name*, Psa. 103. 1.

But let vs be exhorted, alwayes in all things to
giue

giue thanks vnto God ;
As we pray for them, so
let vs praise his Name
for them, let vs glorifie
him for what hee graci-
ously giueth vs ; *It is a
good thing to giue thanks
vnto the Lord, and to sing
praises vnto thy Name, O
most High, Psal 92. 1.*

Thankesgiuing (saith
one) was an exercise in
Paradise , and it shall be
an exercise in heauen; It
shall continue , when
others shall cease. In the
next life wee shall not
neede the Word, nor
Prayer, nor Sacraments,
but the praising of God
C 2 shall

shall not cease, beeing a peculiar exercise of the Angels and Saints in heauen. Now if wee would euer praise him in heauen, we must first praise him on earth; we must glorifie him here, if we desire to bee glorified, and to glorifie him hereafter. I say then as the Apostle to the Hebrewes, *Let vs offer the sacrifice of praise to God continually, that is, the fruit of our lips, giuing thanks to his Name; and alwayes remember, that in thanksgiuing as wee glorifie God, so wee be-
nefit*

Heb. 13.15

nesite our selues; The Lord will willingly giue vs what wee doe aske him, when hee seeth vs thankefull for that hee hath giuen vs; thanks for former blessings is the way to gaine and procure future blessings.

When he saw, &c. hee turned, &c. Againe wee may obserue from hence, That as thanks-giuing is required, so it is speedily to bee rendered; as it is not to bee omitted, so it is not to be deferred. When *Sisera* was ouerthrowne, *Deborah* and *Barak*, euen

Text.

Obfer.

on that day, sang, saying:
*Praise ye the Lord for the
 auenging of Israel,* Iudg.
 5. 1. 2. And as soone as
 this Samaritane sawe
 that he was cleansed, he
 turned backe (viz. from
 the Priests) glorified
 God, and gaue thanks.

Vse 1.

Remember then to
 doe this presently after
 the receipt of any bles-
 sing; *As we must be swift
 to heare the word of God,
 a so must we bee swift to
 retorne thanks to God.*
 Indeede we must (as S.
James saith *b*) *bee slow to
 speake* : to wit, against
 the truth that is deliue-
 red,

a Iam, 1. 19

b Ibid.

red; but not Gods praises for blessings receiued: we must bee as quicke in thanksgiuing, as God is in giuing; as ready to glorifie him, as hee to gratifie vs; to giue him thanks, as hee to giue vs blessings.

Secondly, as thanksgiuing is not to bee put off, so neither is any other Christian and religious duty; This Samaritane deferred not his glorifying of God, & so we must not deferre our seruing of God. *Dauid made hast, and delayed not to keepe Gods Com-*

e Psal. 119.
60.

Jonah 3.

mandements^c; No sooner did Ionah cry in the streetes of Nineueh, Yet forty dayes and Nineueh shall be ouerthrowne, but they cryed mightily vnto God, repented, and turned from their euill way. Our Sauour hauing called Simon and Andrew, they straightway followed him, Mark. 1. 18. And Zacheus made haste to receiue him, Luke 19. 6. Alasse, people in these times, who make quicke dispatch of their worldly affaires, are exceeding slow in the most important busines of their soules,

soules. Good courses for
the present are onely
allowed, not followed :
Conuerſion and amend-
ment the moſt purpoſe,
but yet deferre them,
young men till they bee
old, old men till they
be a dying. But as for
young men they muſt
remember their creator,
ſcare him, ſerue him,
now in the dayes of
their youth *a*, and not
put off all this, till their
vncertaine old old age :
and *Audite ſenes* *b*, Heare
ye old men, it is ſuffici-
ent for you that yee
haue ſpent the time paſt
of

a Ecccl. 12. 2

b Ioe. 1. 2.

of your life in the base seruice of the world, sin and Sathan; now while it is called to day, turne from your sins to serue the liuing God. And let all, both young men and maidens, olde men and children, take heede of this delay and procrastination; & set themselues about religious courses, & Christian duties with all speede and expedition. *That thou doest, doe quickly*, said our Sauour to *Iudas*, *Ioh. 13. 27.* As hee made haste to saue our soules, so must wee make hast to amend our liues;

liues. As *Rebeccas* friends could by no requests hinder *Abrahams* seru-
uant from speedy re-
turne vnto his master, so
let nothing hinder vs
from present conuersion
to God our Master;
Make no tarrying (saith
the Sonne of *Syrach*) to
turne to the Lord, and put
not off from day to day;
for suddenly shall the
wrath of the Lord
come forth, and in thy
security thou shalt bee de-
stroyed, and perish in the
day of vengeance, Eccles.

5.7.

*Were there not tenne
cleansed?*

Text.

cleansed?) Here we may note, that kindnesse is shewed by God vnto the wicked. These nine vnthankfull lepers were cleansed, aswell as the tenth, the thankfull one. Thus wee see that true which we reade, *Luk. 6. 35.* That God is kinde vnto the vnthankfull, and to the euill. And as our Sauour cleansed the bodies of these vngratefull lepers, so filled he the bellies of his carnall and fleshly followers, *Iohn 6.* according as the Psalmist speaking of men of the world, which

which haue their portion in this life, saith, that their bellies the Lord filleth with his hid treasure, *Psal. 17. 14.* As he filleth their bellies, so he filleth their barnes also: Yea, and so loadeth them sometimes with this worlds good, that their barnes are not large enough to receiue their fruits, and to hold their goods, as appeareth by the parable of the rich man. *Luk. 12. 16.* Thus corporall and temporall benefits, *Impiis impertitur Dominus*, the Lord imparteth to vngodly

godly men. And this he doth : First, that they might bee the more inexcusable, and haue nothing to alleadge for themselves at the day of their account. Secondly, that if they haue, or seeme to haue any good things in the, they might not bee altogether vnrewarded. Thus *Ahabs* temporary humiliation was recompenced with the remoouall of a temporall iudgement: and these lepers temporary faith with the remoouall of their leprosie.

Farre

Farre be it then from any man to imagine that, the enioyment of temporall things is an infallible testimony of Gods speciall loue; that the Lord beares entire affection vnto him, because he hath temporall blessings bestowed on him; *No man* (saith *Salomon*) *knoweth either loue or hatred by all that is before him*^a, that is, no man can assure himselfe of Gods loue by the fruition, or of his hatred by the want, of external things. All such things come a-like

Vse 1.

^a Eccl. 9.
1.2.

like vnto all (saith he) and are common both to the righteous and to the wicked: As is the good, so is the sinner, and he that sweareth, as he that feareth an oath. The want of outward things, as of health, soundnes, wealth, beauty, &c. is not a token of Gods displeasure; neither the possession of them, a sure signe of his gracious fauour. A man may be poore, diseased, full of sores, and yet be regarded by the most High here, and eternally beautified hereafter, as
we

we may see in *Lazarus*.
And againe, a man may
be healthfull, & wealth-
full, cloathed richly, and
fare sumptuously, and
yet be hated of God in
this life, and euerlasting-
ly condemned in the life
to come, as we may see
in the rich glutton. *Luk.*
16.

Againe, let not any be
offended to see, profane
and vnthankfull persons
lusty and strong, their
eyes stand out with fat-
nesse, and their strength
firme; neither be enui-
ous, when he beholdeth
the prosperity of the
wicked,

wicked, Iudge them not to be happy, but goe into the Sanctuary of God, then shalt thou vnderstand their cursed estate. Surely, their health will end in unhappinesse; their soundnesse and strength of bodie, in destruction both of soule and body, and whatsoeuer they solace themselves withall, in desolation.

3. Lastly; As Gods goodnesse is extended vnto the wicked, who are his enemies, so must our kindnesse enlarge and stretch foorth it selfe
euen

uen to our enemies. If
they hunger, wee must
not thinke too much to
feede them; if they thirst,
to giue them drinke ².
Wee must do good to them
that hate vs: That so we
may bee the children of
our Father which is in
heauen; for he maketh his
Sunne to rise on the euill,
aswell as on the good; and
sendeth raine (as) on the
iust (so) on the vniust.

4 Rom. 12.
20.

Matth. 5. 44, 45.

Were are the nine? Text.
There are not found, &c.
From hence obserue,
that, The most are com-
monly the worst: The
fewest

4 2. Pet. 2. 5

fewest the best. Before the flood all flesh had corrupted his way vpon the earth; onely *Noah* was vpright, and preached righteousness 4. The people of *Sodome*, were all vicious; onely *Lot* was righteous, and vexed with their vncleannesse. Of those that were sent to search the land of *Canaan*, ten were vnfaithfull; onely two, *Caleb* and *Ioshuah*, were faithfull. And of these ten lepers, that were cleansed, nine were vngratefull; one onely a *Samaritane*, thankfull.

The

The flocke whereof Christ is shepheard, is but a small flocke, *Luke 12. 32.* There were but a few names, that is, a few persons in Sardis, which had not defiled their garments; that is, which were faithful, and had not beene infected with those finnes which reigned in that Church, *Renel. 3. 4.* *Many are called* (saith our Sauour) *but few are chosen* b. If but few, euen of those that haue an outward calling, how much more few, if you consider the rest of the world beside?

The

b Math. 22.
14.

The way of righteousness
as it is a narrow way, so it
hath but few followers;
whereas the way of wick-
ednes, as it is of greater
latitude, so it hath a grea-
ter multitude of passen-
gers; as it is of larger ex-
tent, so there are many
that walke in it, Math. 7.

13.

Vse 1.

The Apostle saith to
the *Philippians*, Walke
as yee haue vs for an
example : but wee are
neuer wished to walke,
as we haue the most for
an example. Looke vnto
the most, and thou shalt
finde them neglecters of
Gods

Gods worship, prophanners of his Sabbath, contemners of his word wallowing in wantonnes, delighting in drunkennes, liuing in couetousnesse, &c. Iudge now if such persons are fit patternes to follow: the more a man goeth after them, the farther he wandreth from God; whosoever walketh with them in the broad way, it will at last leade both them and him to destruction. *Enter not therefore into the way of the wicked, & walke not in the way of euill men, be they neuer so many*

4 Prou. 4.
14.

many 2. The Lord hath commanded, *Thou shalt not follow a multitude to do euill*, *Exod. 23. 2.* We must not goe after the many. As the Lord said to *Jeremy*: *Let them returne vnto thee, but return not thou vnto them*, *Ier. 15. 19.* So let the most follow vs, but let not vs goe after them: though they worke iniquity, yet that is no ground or warrant for vs; rather a warning to vs to flye iniquity; the more they pursue euill, the lesse must we, and the more praise shall wee haue, if wee

wee follow after that which is good.

Secondly, let vs looke, not what the multitude doth, but what wee our selues ought to doe; it was worthily spoken of *Iosuah* vnto the people, *If it seeme euill vnto you to serue the Lord, chuse you this day whom you will serue; but as for mee and my house, we wil serue the Lord,* Iosh. 24. 15.

Though many of our Sauours disciples went backe, and walked no more with him, yet his true disciples cōtinue stil with him, and say, *Lord*

D

to

*to whom shall wee goe ?
Thou hast the words of
eternall life, Ioh. 6, 66. 68*
Though these nine le-
pers turned their backs
against Christ, yet this
Samaritane alone by
himselſe turned backe
vnto him; and thus muſt
wee doe our duties,
though few beare vs
company, wee muſt ſet
our ſelues about what-
ſoeuer is required of vs,
though none ioine with
vs. And that wee may
doe ſo, let vs remember
that it is better, far bet-
ter, to be ſaued alone or
with few, then to bee
damned

damned with many.

There are not found,
&c. All these lepers began fairely, nine quickly made an end; one onely returned and perseuered: and as herein hee went beyond the others, so for this, he is preferred before the others, and commended by our Sauiour.

Now obserue heere last of all, that to begin well is not sufficient, but perseuerance and constancy is required; without continuance faire beginnings and glorious proceedings are nothing
D 2 worth,

Text.

Obser.

a A&. I. 25

worth. What auailed it *Iudas*, that he was an Apostle, that he preached, that he carryed himselfe in an outward honest, and reformed conuersation a long time, when hee continued not, but by transgression fell a? What did it profit *Saul*, that he began to reigne well, when hee turned aside, and fell away? what, *Demas*, that hee was a professour: yea, that he went far in his profession, when afterwards hee forsooke it, and fell in loue with the world? And what *Iohns* hea-

hearers, *That they reioyced in his light, when it was onely for a season?*

a Ioh. 5. 35.

It was nothing worth, that the Iewes hearing Christ speake of bread from heauen, earnestly desired it: saying, *Lord enermore giue vs this bread*; when they went backe, and walked no more with him *b*. And it was nothing worth, that these nine lepers began so well, that they met our Sauour, lifted vp their voices, saying: *Iesus, Master, haue mercy on vs*: That they went to the Priests, as

b Ioh. 6. 34. 36.

they were commanded, when at last they shamefully forsooke him, and vnthankfully departed from him.

Righteousnesse forsaken or departed from, is vaine and forgotten: *When the righteous turneth away from his righteousness, and committeth iniquity, all his righteousnesses that he hath done shall not bee mentioned, Ezek. 18. 24. Where perseverance is not, repentance, obedience, hearing, prayers, yea sufferings are in vaine, Gal. 3. 4. Yea without it, hope of happiness*

nes is lost; for they onely that are faithfull vnto death, shall receiue a crown of life, Reu. 2. 10. And he that shall endure to the end, the same shall bee saued, Mat. 24. 13.

This then must teach vs, not to be weary of well doing. Multitudes there are amongst vs, who (like the Israelites, Psal. 78. 57.) turne aside like a deceitfull bow; whose goodnesse is as a morning cloud, and as the early dew which passeth away ^c. Diuers there are, who, as Iehu marched furiously, so they

^c Hos. 6. 4.

^a Mal. 1. 13.

Mal. 1. 13.

6 Reu. 3. 16

beginne feruently; but quickly say, as the Israelites, *Behold what a wearinesse is it* a. Whose present courses if wee compare with their first beginnings, wee shall finde that, with *Ephesus* they haue left their first loue, and are come to a Laodicean temper. *And because they are neither hot nor cold, the Lord will spue them out of his mouth* b, and cast them cleane from him.

But as for vs, we must not leaue our former loue, obedience, zeale; but rather labour to increase

crease them : Nor be
weary of well-doing, till
the day of our dying.
Wee must not change
our good courses for
worser, till we exchange
this life for a better.

It was *Iobs* constant
resolution : *Till I dye, I
will not remooue my In-
tegrity from mee. My
righteousnesse I hold fast,
and will not let it goe. My
heart shall not reproach
mee, so long as I live, Iob
27. 5, 6. David saith, I
haue enclined mine heart
to performe thy statutes
alway, euen unto the end.
Psal. 119. 112. Asa his
heart*